9.

THE Knave Uncloak'd: OR, THE JESUIT IN HIS COLOURS.

Being an Anſwer, by way of Letter, to a late ſeditious Pamphlet, called, *The Cloak in its Colours*; or the *Presbyterian Unmasked.*

Wherein is ſufficiently diſcovered the treacherous deſigns of the Popiſh party, under ſuch Vizors and Diſguiſes to palliate their own crimes, and charging them upon Proteſtants, thereby to foment differences, and diſturb that peace and tranquility, which both in Church and State (through Gods goodneſs) at preſent we injoy.

By a Son of the Church of *England.*

——— Nec lex eſt juſtitior ulla
Quam necis Artifices arte perire Sua ———

LONDON:
Printed for *Tho. Parkhurſt*, at the *Bible* and *Three Crowns* in *Cheapſide* near *Mercers-Chappel.* 1679.

THE

KNAVE

UNCLOAK'D:

OR THE

JESUIT

IN HIS

COLOURS.

SIR,

WHO or what you are, *Odiſchalki* knows, for I do not: But I ſuppoſe you have truly cut your Cloak according to your cloath, and put upon it the right colour, *Rome*-ſcarlet. And had you not baptized it *Cloak*, 'tis ſo out of ſhape, I ſhould have taken it for a refuſe-Smock of your old Grandames, the admired Old Woman mentioned in the *Revelations*, of whoſe milk no doubt but you have ſucked a ſwindging ſwigg, or rather taken a down draught of the cup of her Fornications. *Sir*, had your Cloak been new, or had you kept it cloſe to you, you might have paſſed without cenſure; but 'tis ſo open and full of holes, that *Diogenes* pride was not more viſible under his Men-

dicant rags, than your Popery is through your Friers weeds. Beſides 'tis old, 'tis only the *Cobler of Glocester*, or *Aggawam* tranſpos'd; and ſtealing from theſe two, we can expect you ſhould make but cobling work on't. And believe it, *Sir*, if the coming Parliament which you ſo much dread, ſhould make an Act for the recovery of ſtollen Wits, you muſt beſtir your ſelf for an Indempnity, or elſe there is many a Ballad-monger and old Pamphlet-maker will have a pluck at you, and having once recovered their right, your ſheets will be as clean as your ſtomack is foul; and old *Parr* that out-lived the growth of hair, was never ſo bald as you will be left by theſe claymants. I believe you have loſt ſo much time as to read over all the malignant Scribbles of the late times, and (like the Spider you talk of) have collected all their poyſon together, and vomited it out at once againſt the *Presbyterians*.

Sir, I believe you have formerly been upon their Stool of Repentance, and this hath ſtirred up your ſpleen againſt them; or being denied your requeſt to ſome ſhe-*Presbyterian*, are reſolved to quit wrongs by proclaiming her Sifter to the Whore of *Babylon*, and to calumniate her Husband becauſe you could not cornifie him. Thus it was in the Parliament before the laſt, ſome of your private friends broached your opinion in the Houſe of Lords, That we were equally in danger of *Papiſts* and *Presbyterians*. But if you will rub up your members, you may remember there was a Reverend Prelate replied to this purpoſe, That the one was not ſo killing an Adverſary as the other; for (ſaith he) the *Presbyterians* may take me by the Lawn-ſleeves, but the *Papiſt* takes me by the Throat.

And therefore theſe good old Gentlemen you ſeem ſo much concerned for, will give you but little thanks for your pains, ſince they have openly diſclaimed your opinion. They know right well the *Presbyterian* like a waſpiſh Cur may bark at them, but the *Papiſts* (like their old Sire) the Red Dragon will devour them.

I admire you have read the Legend and *Smectymnus* to ſo little purpoſe: In ſober ſadneſs put on your Spectacles, and then tell me, *Sir*, is there no difference at all between them? Doth *England* ſtand as juſt between *Rome* and *Geneva*, as you do between Knave and Fool? Was that ſo much envied Mr. *Calvin* ſuch a defender and promoter of Image-worſhip, Invocation of Saints, Purgatory, Indulgences, Tranſubſtantiation, Nuns whipping, and

Frier-

Frier-ſtroaking? Hath he any where in his Writings framed and dedicated a Pſalter, a Goſpel, nay a whole Bible to the Virgin *Mary*, and attributed all the high and mighty titles and operations of the ever bleſſed and glorious Trinity to her only, that you can ſee no difference between him and his followers, and the *Romaniſts*? What, wont you allow a little difference between the Principles and Doctrines of the one, and the Doctrines and Principles of the other? What, not ſo much as between an Apple and an Oyſter? between light and darkneſs? between Chriſt and *Belial*? or betwixt the Doctrines of the Apoſtles, and the Doctrines of Dæmons? I hope being ſo zealous a Churchman, you have a better opinion of the Church of *England* than to think ſhe had rather admit of adoring St. *Francis*'s Breeches, St. *Apollonia*'s Smock, Pope *Joans* Toe, or an Aſſe's Tail, than to lay aſide a few innocent Ceremonies in condeſcenſion to weak Brethren, who are willing to imbrace and own her Doctrines and Articles, the life and ſubſtance of her Religion. Doubtleſs if one muſt, the latter is abundantly the moſt eligible: And I don't queſtion, if need were, to have the hands of all the Reverend Biſhops and other Clergy of the Church of *England* to the choice; I have alſo ſuch charity for the *Presbyterians*, as to believe they would give their aſſent and conſent to the uſe of the Liturgy of the Church of *England* with its indifferent Ceremonies, rather than to the *Romiſh* Maſs with all its deteſtable enormities, and inſufferable Idolatries, if one muſt be; for 'tis eaſie to judg which Pudding hath moſt blood in it by the blackneſs of it. And it is a mighty ſtrange thing that in ſo light a day as this is, you cannot diſcern between black and white, a mote and a mountain, between a diſſenting brother and an avowed, open and mortal adverſary!

But none ſo blind as thoſe that will not ſee; your deſign is ſo obvious, and your game ſo common, that all men underſtand it. 'Tis to further the Popiſh project, and (without ſwearing) you have put exceeding fair for it: I believe if *Gavan* were alive again, he would bleſs your undertaking, and approve it ſo politick, as himſelf could hardly out do or exceed it. For we know by ſad experience, that when all other Plots have fail'd, this hath taken effect: And if I miſtake you not, it lyes here, The conſiderable part of the whole Kingdom paſſeth under the denomination of *Epiſcopal* and *Presbyterian*; theſe conjoined, you are not able to ſtand againſt, therefore you muſt ſet them at enmity,

or

or you labour in vain. To do which, you publickly and plainly aſſert the *Presbyterians* are as great enemies to the Epiſcopal party (or Church of *England*) as the *Papiſts*; and ſlicly inſinuate this to be the opinion of all Epiſcopal men, by reckoning your ſelf of that number. Now if the Epicopal party believe this of the *Presbyterians*, and the *Presbyterians* believe it to be the fixed opinion (as you ſuggeſt) of the *Epiſcopal*, then they muſt needs fall together by the ears, and ſtand at as great an enmity each to other, as both pretend to do to *Rome*, and ſo your work is done. The Waters are troubled, and now you can catch Fiſh, and the next news we hear from you, we may expect to be this, No Lord Biſhops, no Prelates, no Surplice, Tippet or Croſs, no compliance with *Rome*, no joyning affinity with the people of theſe abominations.——Hey ho, the Hunts up! This is the harmonious cry you delight in, and would gladly cry Halloo too.

But ſtay, *Sir*, Haſteling Puſs is not ſo ſoon caught as ſtarted; The Presbyterians are too wiſe to run at your Lure, or to make ſuch a bleating in our Streets, to make good your impeachment againſt them; and the Church of *England* too honeſt to receive you into her boſome, for thus clawing her on the back with a wonderful ſtrange diſcovery, of her dangerous ſtate, between *Scylly* and *Charibdis*, *Papiſts* and *Presbyterians*, which like the upper and nether Jaw, are equally agreed to cloſe upon her: No *Sir*, this wont do, ſince ſhe hath ſeen a very bloody, helliſh Plot of the one lately diſcovered, for which many have juſtly ſuffered; but nothing of that nature yet charged upon the other, unleſs by your ſelf. Read over the ſeveral Tryals, and other Pieces extant by Authority, concerning the Plot, and ſee whether it be *Presbyterians*, or *Papiſts*, that murdered Sir *Edmondbury Godfrey*? Whether *Presbyterians*, or *Papiſts*, that hired Ruffians to murder His Sacred Majeſty, and to ruine both Church and State? If they were any of the crew, why were not ſome of them hanged for company? And yet you very boldly (and with a moſt groſs and unpardonable reflection upon Common juſtice) queſtion, whether the Plot of the *Papiſts* againſt the King and Government, be ſo unexceptionably to be proved, as that of the *Presbyterians* Rebellious practices have been? I muſt needs ſay, what ever ſuch practiſes the *Presbyterians*, or any ſo reputed, were guilty of, before the *Act of Oblivion*; yet ſince that, and in this juncture eſpecially, we find none of them charged by publick Authority,

as

as parties in any Plot of conſpiring the *Death* of His Majeſty, and ſubverſion of his Government, as the *Papiſts* both in Parliament, and Courts of Law are proved upon Record. Strange men our Governours the while! to make ſuch ſolemn declarations of the truth of things (according to your ſaying); yet queſtionable, and to charge the *Papiſts* with crimes in the judgment of many wiſe and judicious men (ſuch as your ſelf: for you cannot take the King or two Houſes of Parliament to be any of them) not *yet unexceptionably* proved againſt them. No, no, they muſt needs be fouly miſtaken, thus raſhly to ſacrifice the *Iſaacs* of *Rome*, when the *Presbyterian* Ram ſtands ſo near them, and ſuch an Angel as you, direct them to him.——

But *Sir*, in good earneſt, you would ſhew your ſelf a Loyal Subject to the King, and true Son of the Church, if you know of any *Presbyterian* carrying on ſuch a Plot againſt the Kings life, and his Kingdoms peace and ſafety, and the whole Government, to diſcover them to the King, and Council, and Parliament when they ſit, as Doctor *Oates* and others did the *Papiſts*; never ſpare them man, if thou doeſt know any of theſe peſtilent *Presbyterians*, that have ſworn upon the Crucifix, and have taken the Sacrament upon it, that they will joyn with the Pope and his Factors, to ruine Church and State, kill the King, Maſſacre his Subjects, root out the Proteſtant Religion, bring in Popery, tye Gods Bible to the Devils Girdle, diſcloſe them, and indeavour to bring them to an open conviction and condign puniſhment, and then we will believe they are as great enemies to us as the *Papiſts*; we will publickly give you our thanks, and make you a Corrival with Dr. *Oates* in that mighty Title, *The Saviour of England*. But if you cannot do this, we muſt ſuſpect you for a Plotter your ſelf, and that you have taken all this pains for no other end, but to perſwade the Church of *England* (whoſe eyes are now upon the *Papiſts*) to look another way, that you may more ſafely chop off her head. Therefore either convict them, and ſo clear your ſelf, or elſe knock under, and acknowledg *A Fools bolt is ſoon ſhot*; and that it was only the violent itch of ſcribling made you claw ſo hard, to gratifie which humour (it being the greateſt pleaſure in the world to ſcratch where it itches) you are reſolved to be a man in Print, whatever correction you ſuffer'd for it.

And how obliging your undertaking muſt be to the Parties whoſe intereſt and ſafety you ſeem ſo zealouſly to contend for (*viz.*) the Sons of the Church of *England*, appears by the civility of your expreſſions, likening them to *dumb Dogs*—— not for not ſpeaking the Truths of God, (that they do, and it makes againſt you) but for not railing againſt their *diſſenting Brethren*, and blowing up the Coals of contention amongſt the Kings Proteſtants Subjects; to make the Bells in their Steeples ring backward, as if (chriſtned for that ſervice) they ſerved only to ring the Popiſh changes, and themſelves to become ſuch Bell-weathers of ſedition as your ſelf. This, had they done effectually (according to the pattern you had ſet them) they had been good Boys indeed; and no doubt Holy Mother Church would have given them thanks, and they ſhould have had the bleſſing of the Conclave for their ſervice.—

What pity is it, that they ſhould decline ſo officious an undertaking for the incouragement of the poor perſecuted Catholicks? that theſe ſhould bear the brunt of all their invectives, as Plotters againſt the King and Kingdom, when poor innocent men (as you make them) there was never yet any ſuch Plot (notwithſtanding the Records of Parliament, and judicial Tryals of the Fact to the contrary) yet *unexceptionably* proved againſt them? I ſay, what pity 'tis that theſe harmleſs perſons ſhould be worried at this rate, and none of theſe *Dumb Dogs* (as you are pleaſed to make them of the Clergy of the Church of *England*, *Page* 4.) once bark (if they will not bite) at thoſe vile miſcreants the *Presbyterians*, whoſe bloody and rebellious principles and practiſes, you tell us (if we can but have implicite faith enough to believe ſuch an Oracle as you are, and bar all experience to the contrary) have been more dangerous and deſtructive to Princes and their Governments than the other? And in making out this, we find you again, like your old Maſter *Loyala*, halting on the one ſide, to apologize for the *Papiſts*. For (though for a Colour you can wink with one eye, and give them an hard word now and then, yet) you will be ſure to ſave their ſtakes for them; and in juſtification of their Principles, you fairly bring us two ſwindging authorities, the one out of the *Remiſts* Commentaries, the other a Decree of the Councel of *Conſtance*, wherein Loyalty to Princes are both aſſerted and vindicated (all Jeſuitical principles and practiſes at this day

to

to the contrary notwithſtanding). But for the *Presbyterians*, you will prove their Principles are notoriouſly Rebellious (though you are fain to go into other Countries, as far as *Scotland* and *Geneva* to prove it) as appears by the Writings of *Knox* and *Calvin*, wherein they give a lawleſs liberty to Subjects to oppoſe their Princes and Governours, when they are found oppoſers of God, or Tyrants, *&c.* Thanks be to God we have none ſuch reigning over us; nor, I believe, will any of the *Presbyterians* ſay it, though you and your party ſhould never-ſo much urge them to it: and ſo far the King and Government are ſafe, notwithſtanding theſe Principles.

Yet, admitting the *Presbyterians* in *England* held the ſame Principles——Put the queſtion, whether were more Anti-monarchical or unſafe to Government, an Opinion, That Tyrants and oppoſers of God might (*propter id.*) be oppoſed by their Subjects in vindication of their Religion and Liberties, or a Principle and Doctrine, That a good King, one of the reformed Religion, meerly for being ſuch, ſhould be depoſed, dethron'd and murder'd, by any one, Foreigners, or Subjects, by authority and ſuffrages of a foreign uſurping Power, and that by Sacramental tyes, and Canonical obedience, made matter of duty, and the Act meritorious? Now whether the aforeſaid opinions of the one, or the too well-known principle of the other be more pernicious to Government, let any one (whoſe eyes are not dazled with the Wine of your Grandmothers fornications) judge.

And as to the practices of the one and the other, could you prove your malicious charge againſt the *Presbyterians* as unexceptionably, as we can that of the Plot againſt the *Papiſts*, you would do ſomething indeed, and we ſhould begin to look to our ſelves; That the blood of our late Martyr'd Soveraign, the effuſion of ſo much Proteſtant blood in the late Civil Wars, the firing of the City, and the preſent Plot, were all perpetrated by the *Presbyterians*, you will not find credit in any (except them of your own Religion) to believe upon your ſingle teſtimony, till you have anſwer'd what has been (eſpecially, as to the fire and the preſent Plot) proved to the contrary, and that the Authors of them have been no other than the *Papiſts*, thoſe of your own faction. Whatever diſturbances have been lately made in *Scotland* by the ſeditious malecontents of that Kingdom, we have nothing to ſay; but thanks be to God, that ſince His Majeſties

happy Reſtauration, and his gracious *Act of Oblivion* (intended as a healing Medicine, to dulcifie the maſs of blood which was ſo corrupted with vicious humours upon the account of the late differences, and to heal us of all choler and diſcontents amongſt us, by filencing the mention of them) I ſay, ſince that bleſſed time, we have found none ſuch here amongſt us, nor any diſturbances of that peace and tranquility, which we have now under His Majeſty for almoſt Twenty years injoyed; nor need fear any, except ſuch Incendiaries as your ſelf, ſhould be ſo ſucceſsful, as by theſe *Romiſh* tricks to occaſion them.

And now, *Sir*, I hope whatever colours you are pleaſed to put upon the *Presbyterian* Cloak, you may be convinced of what Stuff your own is made of. I ſuppoſe you could not but expect mighty thanks to be paid you for this officious ſervice; But from whom? From the King? Why ſo? for your meritorious indeavours to foment jealouſies, and diſturbing the peace of His Kingdom, by ſtirring up his Proteſtant Subjects one againſt another, and rendring them more ſuſpicious of dangers deſigned from parties amongſt themſelves, than from the common enemie, whom it is their joint intereſt unitedly to oppoſe? or by taking off his belief of his dangers by that Popiſh party that apparently ſeek his life and ruine, and laying it upon his Proteſtant Subjects? This muſt needs be thank-worthy indeed, and you ſhall be ſure to be rewarded, when the King makes Cardinals, with a Cap for it; in the mean time you may be contented with one that better becomes you (and more agreeable to your Cloak) with a flap and a Bell at the end on't. Or do you expect your thanks from the Clergy of the Church of *England* (thoſe *muti Canes*, you ſtile them)? No, thoſe worthy Gentlemen, as they are taught by the Doctrines of our Church to uſe more moderation and candour, than to bark and ſnarl at their Proteſtant Brethren, ſo they have learn'd more prudence, than to think ſuch offices as yours are, in ſtirring up a tumultuous ſpirit of rancour and debate amongſt them, worthy their regarding; much leſs any thanks from them: Nor can you reaſonably expect it, till you have obliged them by ſome more civil reſpects than you have yet ſhewed them.

From the Parliament is it? truly little reaſon, when you uſe them ſo courſely as you do, and your Dictatorſhip ſhall queſtion the truth or legality of their proceedings, (the Council of *Conſtance*

ſtance would never have born ſuch uſages) when they have voted that there is a damnable Plot now ſet on foot by the *Papiſts*, and you ſhall queſtion whether it were not rather by the Proteſtants; *(quis fecit te judicem in re tanta)* when their corrupted members ſhall be cenſured by them, and yet juſtified and acquitted by you. No, *Sir*, I doubt you will hardly have the thanks of the Houſe for theſe Services.——But if you have it from any, it muſt be either from thoſe Liſt of *Penſioners*, whoſe cauſe, as their Advocate, you have defended: Or from your Brethren of the *Ignatian* Order, whoſe Vindication and deſign you have at once ſo ſtrenuouſly maintained; and your grand Apoſtolical Father his Holineſs at *Rome*, to whoſe farther direction, bleſſing, and protection, I commit you: And ſo if you think by this time your Cloak be not ſufficiently dreſs'd, though it be made thred-bare enough to ſpie your treacherous deſigns through it; you may uſe it ſtill and welcome, though I doubt at laſt it will prove but like our Grandſires Apron, a covering to your ſhame.

Farewell.

The Act of Oblivion, 12 *Car.* II. *Reg.*

THE Kings moſt Excellent Majeſty, &c. out of an Hearty and Pious deſire to put an end to all Suits and Controverſies, that by occaſion of the late Diſtractions have ariſen, or may ariſe between all His Subjects, and to the intent that no crime whatever committed againſt His Majeſty or His Royal Father, ſhall hereafter riſe in judgment, or be brought in queſtion againſt any of them to the leaſt endamagement of them, either in their Lives, Liberties, Eſtates, or to the prejudice of their Reputations by any Reproach or term of diſtinction: And to bury all ſeeds of future diſcords, and remembrance of the former, as well in his own breaſt as the breaſts of his Subjects one towards another, &c.

FINIS.